

2

SUTTON'S SYNAGOGVE

OR,
THE ENGLISH
CENTURION:

2'

Shewing the vnparallelled bounty
of Protestant ~~piety~~.

UNIVERSITY

CAMBRIDGE

BY

PERCI. BURRILL, Preacher at King JAMES his
Hospitall in the Charterhouse.

Euseb. lib. 8. c. 12. de Præ. Euan.

Concurritur ad loca sacra, que dicuntur Synagoga.

PSAL. 112. 6.

The iust shall be had in everlasting remembrance.



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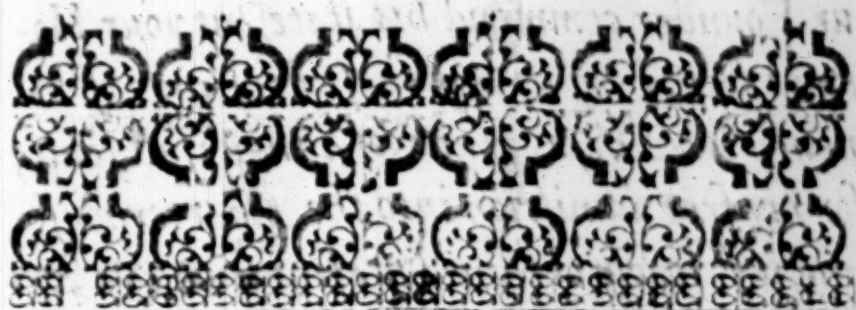
STILLIONS

STILLIONS

1813: A

Printed at London by T. C. & W. A. 1813

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To the most Reuerend
Father in God, the Lord Arch-
Bishop of *Canterbury* his Grace,
To the Right Honourable, Right Re-
uerend, and Right Worthy Gouvernors
of King IAMES his Hospitall, my
most freely noble, and euer ho-
noured Patrons, Grace and
Glory multiplied.



Ost Reuerend, and
Right Honorable.

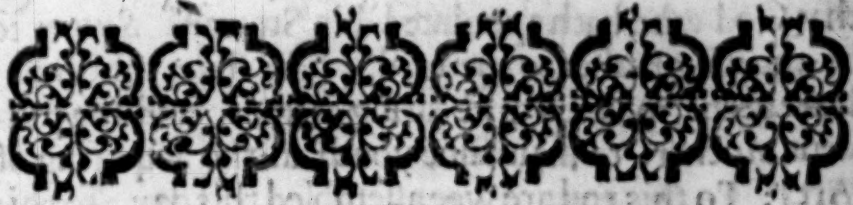
As Temples are
consecrated to the ho-
nour of our great God,
so Bookes should bee
dedicated to good men,
because both haue Altars of intended ser-
nice, and gratitude: To your wisdom did

*Debi quod po-
tui, non potui
quod debui.
Aug. ep. 28.
Hier.*

our Founder commend his state; at your Ho-
nours feet I lay downe these dressings of his
memory: These fruits of a thankfull soule,
for my free admission into the Charterhouse,
and my freely obtained presentation to a Be-
nefice, may the Founders wealth ouersadow
his Preachers pouerty. Certes the pious mag-
nificence of famous Sutton, is a great orna-
ment to our deceased King of blessed memo-
ry, a greater to this age, the greatest to Pro-
testant religion. If I for his sake may hope
for any fauour, Turne in (my Lords) turne
in, and let thousands follow, while your Lord-
shippes behold, and dispose That beautifull
Chappell, those well furnished Chambers,
those tables, those gownes, those bookes, our
memorable Founder hath purchased, for such
aged men, and hopesfull children, whose duty it
is to petition the Lord of Lords for the tem-
porall, and eternall happinesse of you our gra-
tious & happy Gouvernors, among those knee-
leth,

Your Honours most humble, and
devoted Seruant in Christ, Lord,

PERCI. BYRRELL.



Suttons Synagogue:

O R,

The English Centurion.

LUKE. 7. 5.

He hath built vs a Synagogue.



Uniuersarie Commemorations of Magnificent Founders, are as well-tuned Instruments to found the prayſes of the Deceaſed, and as goodly Monuments to commend into Poſteritie the Gratitude of the Liuing. Excellently the Father;

^a Theſe Solemnities are not ſuperſtitious Sacrifices, but pious Records: ^b So that as *Toxaris* to *Menippus* concerning the Annuali honours done to *Pylades*, I may preface to you of this firſt Stone, or vnpoſhiſhed Pillar, rayſed or intended to our SUTTONS honour. We doe by Statute celebrate the memorie of our vnparallel'd Founder: Not to Canonize him for a Saint, but to inuite an imitation of his bleſſed Magnificence. For as ^c *St Auguſtine* hath obſerued, To commend the Bountie of the Dead, is to ſpurre vp the Liberalitie of the Suruiuing. Wherefore at length, Awake Organ & Voyce, Old-men and Children, Prieſt and People, Awake:

B

Let

*a Monumenta
memoriarum,
non ſacrificia
morum.*

Aug. de C.D.
li. 8. c. 27.

b *Θύομεν ὡς
Μένιππε θύο-
μεν* Lucianus
Dial. *πρὸς τὴν
ἐπίαν.*

c *Sic piorum
animi ad San-
ctorum imita-
tionem incen-
den.* *nr. Aug.*
vbi ſuper.

Let vs offer the sweet incense of zealous thanks vnto that God who hath appointed his Steward *Sutton* to be a nursing Father to the aged, whose state, or bodies haue beene maimed by bearing Armes, and as a prudent Mother, to maintaine youth in the acquiring of Arts: To this end are wee assembled this day, to this end hath *Sutton* rayfed this Synagogue; I must haue this day no other Theme, you shall heare no other note, but *Sutton* hath built vs a Synagogue, *He hath built vs a Synagogue.*

d *Difficile est
abys diligere,
quos dignitate
antecefferit.
Hier ep. 9.*

d It is a point of high difficulty, and therefore of greater honour, to purchase loue of those who are outshined by vs in eminent dignity: yet, this can bounty and gentlenesse effect; for behold, our Centurion, (whose office it was, to bridle the insolencies of the mutinous *Jewes*, and to ranke them in obedience to the Roman State) euen our Captaine enioyeth fauour, and receiueh honour from a stifenecked, proud, and rebellious nation. The Elders expresse the reason in the former part of this verse; *He loueth our Nation.* Loue can command loue, and charity like fire can melt soules frozen in peruersnesse, or like the Adamant can attract hard, and ferreous spirits: for see, the Reuerend Fathers of *Israel*, tender to the well fare of our Centurions Grome, and those incredulous *Jewes*, who scorned to petition Iesus for the saluation of their owne soules, are zealous Aduocates for the corporall health of the Centurions Seruant: the strongest motiue they conceiue for the reparation of the temple of the seruants body, is the commemoration of the Masters piety in erecting a Temple, or building a Synagogue to the honour of God: so my Text. *He hath built vs a Synagogue.*

Herein

Herein observe the

1. Noble Founder.

1. Office, or title, a *Centurion*, this an honorable title.
2. Worke, a strange work, a *Centurion*, a *Builder*.
3. Expedition, *Hee* hath built.

2. Sacred foundation.

1. Temple, a *Synagogue*.
2. Templers, a whole Nation, for us.

The founder, *Hee*.

Hee, who? who is the man of magnificent piety? a *Nehemiah* with a sword in one hand, and a *Synagogue* in the other; *hee* who hath merited the character, of ^fThe man, the founder: *He*, a *Centurion*, a Captaine of an hundred, but the chiefeſt among thousands: *Hee*, that Captaine whose honour it was to haue his Garrison in *Capernaum*, the metropolis of *Galsile*, and which is more, the City of the great King: & *He*, that good Centurion, the ground of whose heart answered the labour of our heavenly husbandman, with the happy increase of an hundred fold; *He*, he was that Souldier, who did as well follow the Lord of Hosts, as command men: *He*, he who was valiant in the field, and deuote in the Temple. ^h Oh let vs admire, honour, and loue that Captaine, who in the habit of a Martiall man, performed more then the office of a Prophet required: Here is a Captaine worthy to lead the whole Christian world, for he loued the people of God, and built a *Synagogue* for the God of all people.

ⁱ *He*, a Roman by generation, by regeneration a Saint; by nation an alien from the Common-wealth of *Israel*, by faith a Sonne of *Abraham*, a Captaine ouer men, a Peere of Angels. The lesse his profession did promise,

B 2

the

^f *Dicier hic est*

^g *Centurio Romanus, et ipse fructus centesimus Chryst.*
ser. 102.

^h *Quis non diligit eum, qui sub paludamento militari, opera agit prophetarum? Hiero.*
ⁱ *Alienigena generationis, domesticus operarius principis militum, factus Angelorum.*
Orig. in Math

the greater is the honour of his deuotion : the Souldiers trade is to spoyle men, and ruine Cities ; but this Captaine enricheth God, and buildeth Synagogues.

The Church must bee placed vpon a high Mountaine, that all nations may behold her glory and fly vnto her, but in this holy march, Captaines must bring vp the Vanne, military men must be leaders ; nor may this seeme strange, for aske the Fathers, and they will informe you, that a Souldier and a Saint may haue but one soule : for was not *Abraham* the father of the faithfull, a military man ? was not *Dauid* a Souldier, before a Prophet or a King ? did not hee rayse that Temple in his heart, which was after finished by the hand of *Solomon* ? what shall I more say ? For the time would faile me, to tell you of *Ioshua*, of *Gidion*, and of *Samson*, of *Ahaz*, and *Iehosaphat*, who subdued Kingdomes, waxed valiant in fight, put to flight the armies of aliens, conquered themselves, and did not onely ere t Altars vnto, but were liuing Temples of the Lord ? If you looke into the Gospell, you may obserue the Souldier a more attentiu Auditor of *Iohn* the Baptist, then the Rabbie ; after the ascension, you may behold a most eminent Saint in Captaine *Cornelius*, He was a deuout man, and one that feared God withall his house, hee gaue much almes to the people, and prayed God alway : if we reuolue Ecclesiasticall Histories, wee shall finde the best Souldiers, the best men : *Iulias* thundring legion, *Constantine* the Great, and the victorious as well as pious *Theodosy* : but to returne, the zeale and faith of our Centurion, stricke the Sonne of God with admiration, or as *S^t. Augustine* expoundeth, Christ did k^d admire, that is, commend the piety of our Captaine : thus we see a Souldier may be a Saint.

If reason might be permitted to discourse of the secret operations of the Spirit, I should diuine, hat Fortitude is not onely a cardinall vertue, but a principall, a fundamentall grace ; therefore Christ entitled a Cap-
taine,

Heb. 11. 32,
33, & 34.

Luke 3: 14.

Acts 10. 2.

Math 8. 10.
k August. ep.
41.

taine, the strong man, in one word, he who was a Lambe for meekenesse, was also a Lyon for courage: but it maybe you are tyred with following our Centurion, therefore I shall now intreat him to come home to you with an application.

Here we learne, Saints may beare Armes, and they who beare Armes may be Saints; warre is not unlawfull, where the cause of warre is iust: cowardly and cruell is that opinion of Anabaptisticall spirits, which condemneth warre, and damnneth the Souldier, for as *1st Augustine*, Christian religion doth not prohibit all warres: elegantly *in St. Ierome*, The Souldiers belt is no enemy to the sword of the Spirit; the coate of mayle no superfedas to the brest-plate of righteousness; nor the head-piece of Steele, any obstacle to the helmet of saluation: heare *in St. Augustine* againe, What is the crime? what is the greatest misery of warre? by an honourable death in the field, to preuent a foule, at best a more painefull death amidst perfonate mourners in a Chamber? Vpon this ground to censure the military profession, is a character rather of a Coward, then a Saint. Take away the hunger of rapine, the thirst of reuenge, and the boundlesse desire of enlarging dominions, A Christian may with as safe a conscience be a Souldier, as a Minister: Thus wee see a Centurion may be a Saint.

Againe, Oh that all Souldiers, did march vnder our Centurions colours, for then shall King lomes be happy, and Martiall affaires prosper, when deuout men are Souldiers, or Soldiers are deuout men; but alas what hopes of victory, when, as the Armies encounter an Enemie, so Souldiers warre against God, and the crying and vnrepented sinnes of the people fight against the Souldiers? All histories are plentifull in this point, and *St. Ambrose* maketh it a rule, that the sinne of the Souldier, sharpeneth the Sword of the Enemy: there was a time when the euening was a prophet to the fol-

An obseruation concerning warra.

*I Christiana
discip'ina bella
non culpant
omni. A. ep. 5,
Mercellino.
in Nihil milis-
santi nocet
balsbcm. ep.
in Hoc repre-
henlere ritui-
dorum est non
religioforum.
contra Faust.
Mani. c. 74.*

The applicati-
on.

Ep. 80.

K. Charles.

lowing day, *Haralds* troopes imployed their last night in reuellings, and laciuioufnesse, but the companies of *William* of *Normandie*, did blesse their designs with prayers and fasting, and so became conquerers, *Hezekiah*, *Ahaz*, and *Iehosaphat*, went from the Temple to the field, or rather made the field as a Temple, wherein they proued triumphant, not so much by fighting against Man, as by humbling their soules before the Lord of hoasts: blessed be our *Iehosaphat*, who hath commanded fasting and humiliation to bee as the *Heralds* of his no lesse iust, then necessary warres, this point shall end in a short eiaculation, O thou God of battails, arme our forces with truth, meekenesse, and righteousnesse, then shall their hands doe terrible things, and their feet shall tread vpon the necks, of thy Gospels, our gracious Kings, and these Kingdomes Enemies.

The Centurion hath put off his Armor, and now beginneth to *build*, here is the second branch, *building*, He hath *Built*.

P Mēta tūo
mēta dīxodmāns
Xēla. Chryl.
in 1. Cor. 3.

q Caleſta ad-
ficium diſper-
gendo con-
ſtruitur. Gr.
M. hom. 37.

Building must accompanie faith, and in this one word of building, we shall finde the seuerall furnitures, roomes, and stoaries of all the duties of Christian religion, the Apostle is plaine, Let all things be done to *edification*.

There is an euident difference, betweene celestially, and terrestially buildings; terrene houses are raised by collecting, heauenly mansions are framed by distributing monies, and we may coniecture that our incarnate *Messiah*, was pleased to bee the putatiue Sonne of a Carpenter, that as Christ was, so each good Christian should endeaour to be an holy builder.

In

In goodly
buildings we
must finde:

A foundation, This is Christ, the li-
uing, the life giuing, the chiefe corner-
stone, the foundation of foundations ;
here the builder vpholdeth the worke,
or rather is the basis of his owne stru-
cture : would you see how Christ was
squared and adapted for this edifice?
obserue those no lesse busie, then cruell
labourers, his stony-hearted tormen-
tors ; the rods were as the Mafons bru-
shes, the crosse the forme whereon
they carue, and hew their stones, their
hands the mallets, the nailes & thornes,
and speare, the seuerall tooles to polish,
and fit this stone for a foundation vnto
our heauenly Mansion.

The maine Pillar, Hope, the Wals Charity, the
Cement the Word preached, the Windows Know-
ledge, the Rooffe Faith.

For the Furniture, the most conuenient Hangings, are
meditations vpon our Sauours Passion, Resurrection,
Ascension, and his glorious returne to iudgement : the
Chayres and Beds, are Loue ; the seuerall vtensiles, or
other ornaments, are Meekenesse, Temperance, Pati-
ence, &c.

There is a sentence no lesse famous then difficult con-
cerning the materials of this building, 1 Cor. 3. 13. the
Fathers are diuided in their dispute, whither this
place concerne the doctrine of the Preacher, or the
conuersation of the Auditor : *St. Chrysostome* is firme
for the latter, him I follow, while he writeth, that this
text doth point at the actions of Christians : now
read the words. *If any man build vpon this foundation,*
Gold, Silver, Precious stones, Wood, Hay, Stubble, euery
mans worke shall be made manifest.

Gold, Silver, Precious stones,] these are solid, glori-
ous, and high prized vertues. Gold, the loue of God ;
Silver,

τ δὲ πρὸς τὸν
κατὰ τὸν
ὁ λόγος.

1 Cor. 3. 12,
13.

[Caietane. in
1 Cor. 3.

Siluer, charity to man; Pretious stones, these are the seuerall acts of piety toward God, and mercy toward man.

verse 15.

t Ambr. in
I Cor. 3
Chrysoft in
eundem locum

Wood, Hay, Stuble,] by these are figured, dangerous sinnes; Wood is the wormes nest of corroding enuy, or malice: Hay, is ambition: Stuble, this is the type of obstinate schismatics; now followeth the knot, the maine difficulty: *if any mans worke be burnt, he shall suffer losse, but he himselfe shall be Saued;* but this sauing is equall with damning, so ^t *S^t Ambrose*, he shall bee saued by fire; his body and his soule shall not bee wasted by the torments of hell; *S^t. Chrysofome* proueth, what *S^t. Ambrose* affirmeth: *That is said sometime, to bee saued, which is not consumed, as gold in the fire, as the liur in the fable, this this indeed, is the hell of hels, death without death, and torments without consumption: least this might seeme strange, S^t. Chrysofome* re-inforceth his argument, with an excellent obseruation from Scripture language: *It is the elegance of sacred rhetoricke, to giue gentle names to seuer punishments. as hell and the graue, are called the places where all things are forgotten, which at the first view may promise quiet and the obliuion of all calamities: thus the death of the wicked is termed a sleepe, thus it is said of the wicked, That the clods of the earth shall bee sweete unto him; here is most bitter and desperate sweetnesse:* the same Father shall conclude ^x *hee that buildeth with Hay or Stuble, shall continue in endlesse torment. Apply.*

Iob 21. 33.

x ΔΑΠΕΚΑΣ
ΧΑΡΑΖΕΤΑΙ
Chrysoft.

Application.
y Rellē adsi-
care, est pcc
ambulare.
Aug.

z Quid feris
lucet, inuicem sit,
et quid infus
est feris luceat.
Irenæus lib 4.

He buildeth most fairly, who liueth most religiously: pluck therefore the hand out of the bosome, worke and build: the best approbation of our faith, ariseth from the operation of the hand; as the curious Artizen, so the religious Christian, must be knowne by his handy worke; diuinely *Irenæus* ^z Let your charity burne within, and holinesse shine without; by the former you shall auoyd hypocrisie, by the latter idlenesse.

You

You must all bee builders, God is the Master of the worke, all the Sonnes of men, King, Priest, and People, must be labourers. Birds make their nests, beaſts haue their dennes; let men build houſes, let them reare euerlaſting habitations, *Make you friends of the vnrigh- teous Mammon, that ye may be receiued into euerlaſting habitations*: let vs heare the Sermon of *Dauid* to his Princes, *Set your heart, and your ſoule to ſeek the Lord your God, Arise and build: As liuely ſtones, come yee vn- to Chriſt the liuing ſtone, that* (ſince you cannot build of your ſelues) *you may be built up as a ſpirituall houſe ac- ceptable to God, by Ieſus Chriſt.* I ſhall end with the A- poſtle, *The Lord Ieſus build vs all together for an ha- bitation of God through the ſpirit,*

1. Cron. 22.
19.

1 Pet. 2. 4, 5.

Eph. 2. 22.

We haue already ſeene our Founder, as a Captaine, and a Builder; now behold him like a Cherubim, with winges ouer his hands; this you may finde in his Expedition, he *Hath*.

As the Eagle haſteth to the prey, or the greedy Soul- dier to the ſpoyle, ſo our Centurion to the moſt noble acts of magniſcent piety, ſure our leader was one of the *Roman Celeres*: and it was his honour, for where the action is religious, there *Ieſus* his march is moſt glorious, expedition muſt be commendable, in all com- mendable actions, the reaſon is euident: Celerity is a faire character of ſincerity, and a quicke hand is a pro- miſing ſigne of a willing heart. Looke into the family of *Abraham*, you ſhall read heartineſſe in nimblenes: Firſt *Abraham* runneth in perſon to meet the Angels, then hee chargeth *Sarah* to make ready quickly, then he runneth againe to the heard, laſtly the Seruant is as quicke as the Maſter, and he haſteth to dreſſe; thus we ſee, zeale hath winges, Husband, Wife, Seruant, all in *Abraham's* Tent are ready to fly in the performance of any ſeruiſe vnto God: I will, is but a large comple- ment, and we know thoſe to bee moſt ſlow in perfor- mance, who are nimble in promiſe; ſweet and hono- rable

a Plurimum
in omni re co-
leritas. Senec.
Ben. 16. 2.
b Cito facere,
Valentin
amantio Amb.
de No. c. 32.

Gen. 18. 2, 6,
& 7.

raile is the memory of his Founder, He did not frame a Colledge in the paper modell of a litigious will, but saw a Synagogue rayfed at his owne proper charge to the glory of God: so the Elders, he *Hath*.

The innocent Dove hath a nimble wing, so those good soules which are quickned with that Spirit, who once appeared in the forme of a Dove, flee speedily vnto workes of piety; the Sunne cannot so much reioyce to runne his course, as the faithfull to consummate their race of Godlines; the elements, of fire, aire, & water, are actiue and quicke in their motions, so where soeuer the holy fire of zeale, the water of sanctification, or the breath of the Spirit are found, there is a speedy motion: may euen y^e dul & lazy earth is moued with an earthquake, but no terror can stirre the earthly minded man; the blessing of *Nephthali* was to haue the swift feete of a Hind, *Dorcas* was as nimble as the Roe: 'Oh that good men would imitate the speed of this woman: *Salomon* saith, *Be not slacke in thy businesse*, I beseech you be not slow in the busines of the Lord; for snayles, wormes, and creeping creatures were banished from the Altar of God, to instruct vs, that slow paced men can be no pleasing sacrifice for our God.

To spurre vp our deuotion, let vs consider, that God is pleased to pay magnificently for the expedition of man: Mans expedition, and Gods saluation embrace each other; for no sooner can the deuout soule say, *I haue kept the faith*, but hee may read, Henceforth a crowne of righteousness is layd vp for thee; no sooner can our Sauour proclaime, *I haue fulfilled the will of God*, but a voyce is heard from heauen, *This is my beloved Sonne*: nor is God more indulgent to the naturall Sonne of his bosome, then to the zealous, and his adopted sonnes among the children of men; for obserue, doth *Peter* come vnto our Sauour and say, *Wee haue left all and followed thee*? the blessing is annexed, *You shall sit on thrones in the kingdome of heauen*: Nay but

Gen. 49. 21.
Aet. 9. 36.
*Utinam precor
quia famina
rum imitarentur
me viri. Hier.*

Prou. 10. 26.
Leuit. 11. 41.

2. Tim. 4. 7.

Luke 9. 35.

Matth. 19. 28

but impatient incredulity must haue some-what in hand, what would you expect? will you bee content with a thousand for one hundred? this is more then extortion dare challenge, yet the speedy soule shall haue more, euen one hundred for one; *one hundred for one*, not of corruptible gold, but in the incorruptible treasure of peace of conscience, and the sweet assurance of heavenly happinesse: Remember *Zachew*, doth hee come quickly to entertaine the Sonne of God? the sequell is, *This day is saluation come to his house*: excellently *S^t. Augustine*,^d Oh What a heaven of ioy is it to be a penitent soule, heartily and spedily to loath the poysoning sweet of bewitching sinnes? oh then all you who haue that good ambition to bee married vnto the Lambe of God, take into your soules, the prayer of the Spouse, *Draw vs oh Iesus and we shall run after thee*.

Apply, When drunken *Archias* receiued intelligence, of treason plotted against his Maiesty by *Pelopidas*, he stammerd forth this reply, *Great matters to morrow*, and so became a prophet of his owne ruine: are not most of vs of the Court of *Archias*? when the conscionable Minister informeth vs of the damnable stratagems of Sathan against our soules, we ordinarily conclude, *Great matters to morrow*, hereafter may be soone enough. When vnhappy *Felix* heard *S. Pauls* Sermon of temperance and iudgement to come, hee trembled indeed, but his conclusion was, *Go thy wayes for this time, I will heare thee at some more conuenient leasure*, thus while the preacher is in the pulpit, a fit of deuotion may be raised in the soule of the Auditor, but resolutions of holinesse must bee put off to some other time: so that as cheating and bankrupt debtors answer their creditors, so most men reply vnto the Spirit, come to morrow, or some other time: *I haue bought a farme, I haue married a wife*; profit or pleasure must be obserued, God must wayt. *Solomon* aduiseeth not to hold a friend in suspence till to morrow: Oh bee not lesse re-

Matth. 19.

29.

Luke. 19. 9.

*d Quam suauem
mihi subire
carceris peccati
suauitatem:
Aug. Confes.*

Cant. 1. 4.

Plut. Pelopidas.

Act. 24. 25.

Matth. 22. 5.

Pro. 3. 12 8.

spectfull of thy God, then thou wouldst bee of thy friend. That good God who hath promised saluation to him who shall repent at any time, hath bound himselfe to no time of wayting for thy repentance.

Centur.

Wee may read of an hereticall brood, which were called *Clinici*, their deuotions were like themselves bedrid; they would neuer thinke of a new life, before they were in the iawes of death. The whole world is of their faction, for scarce any thinke of being holy, or doing good, vntill there be no hope of being. Delay in matters of greater moment is accounted dangerous: in the assuring of our saluation, by the holinesse of our conuersation, procrastination may proue damnable; the feet and the heart were Gods part of each sacrifice, the heart for sincerity, and the feet for celerity. If you could consider the greatnesse of your iourney, euen from earth to heauen; and the shortnesse of your life, which is called a vaper, that apptareth but for a moment, surely you would gird vp the loynes of your minde, *and runne with faith and patience the race that is set before you.* I beseech you mocke not God, cheat not your owne soules, with the hopes of a panegyricall, or commendatory Sermon ouer your hearse, or with the legacy of an ambitious doale at your funerall, but while you read this poore meditation, pray that this may be the houre of your conuersion, a liuing sacrifice, or the sacrifice of the liuing is most acceptable vnto the Lord. *Oh Ierusalem waite thy heart from iniquity, when shall it once bee?* I haue done with the Founder: now let vs suruey, the sacred foundation.

Leuit. 1. 9.

Iames. 4. 14.

Heb. 12. 1.

Ier. 13. 27.

The second generall.

A Synagogue] The Temper of the Founder is best discovered in the foundation: the ambition of *Pompey*, and the luxury of *Lucullus*, were presented to the view of all, by their stately buildings; but our good Centurion will haue no other Monument of his glory, but a place

place where the honour of God may dwell, a Synagogue,

Συναγωγη is the mother and roote of our Synagogue, and hath two daughters, *Εὐαγγελικη*, & *συναγωγική*, the former doth commend vnto vs either the assembly of men in the seruice of God, or the vnion of the soule with God by the participation of the blessed Eucharist, thus the visibie Church is stiled, *ἐκκλησία αἰσθητή*, a visibie collection or congregation of men, thus also, *ἐκκλησία*, is a coniunction of the soule vnto God, as the members are to the head. *Συναγωγική*, the Synagogue was a place consecrated for the assembling of men to prayse, and call vpon the name of God.

Casaubonus
exercit. ad
An. Bar. 16.
Basil. M. in
Psal. 28.

1 The Temple, here were prayers, sacrifices, and sermons.

There were three especiall places among the *Iews* for y worship of God.

2 The Synagogue, here were prayers, & sermons, but no sacrifice.

3 The Schooles, here neither prayers, nor sacrifices, but lectures and disputations.

The glorious Temple was the Cathedrall or mother Church, the Synagogue as the Chappell of ease: it is obserued that for one Temple, there were 480 Synagogues in *Ierusalem*; I guesse one reason may bee, that prayers and sermons were more acceptable then sacrifices.

The especiall offices performed } Man was instructed.
in the Synagogue, were these. } God was honoured.

Instruction of men.

Arts and Armes are the equall supporters of great and good Kingdomes, and the one profession cannot be more dangerous, then the other is labourious. *Plutarch* cannot resolue whether flourishing *Rome* did owe more to the Forts & Wals of *Romulus*, or the Schooles

Tacit.

2 Reg. 20. 20.

Malmf.

Judges. 1. 15.

Cicer.

and Temples of *Publicola* : surely *Athens* was more famous for being the nursery of good letters, then the Metropolis of all *Greece*. One speciall act of renowne was performed by *Nero*, he dedicated a schoole as *Tacitus* noteth, hoping thereby to raise a monument of immortall honour to his owne name, and no marvaile, for what tongue of the eloquent can sufficiently expresse the merits of such *Heroes* who haue beene Founders of Schooles, and Patrons of good letters? beasts may beget beasts, a rurall Pagan may be the father of a man, but to beget, or enlighten a soule, is a worke onely for God, or a learned professor. *Henry Beuclarke* was bold to tell *William* the Conqueror, *that a man without learning, was but a silly beast in a rich caparison*. The memorie of good *Hezekiah* continued among posterities as a sweet oyntment poured forth, for conueying commune waters into the City of *Ierusalem* : with what honour shall wee crowne their names, who haue like *Caleb* blessed this Iland with the vpper springs of sacred knowledge in our Vniuersities, & with the lower of humane and politer learning, in our free schooles throughout the kingdome? So long as there shall bee one leafe in any Library, so long as a stone shall remaine vpon a stone in our Colledges, so long as there shall be one man vpon the earth, let the memorie of our Founders, be as a banquet among posterities. I am not besides the cushion while in the Synagogue, I honour Arts, for whatsoeuer was in the Schoole, was after a most eminent manner in the Synagogue, but I haue stayed too long among the lower formes : Now wee may heare a diuinity lecture or a sermon.

As the Orator did desire another *Crassus* to decipher to the life, the excellent worth of Oratorie, so I confesse ingeniously, that I heartily wish some powerfull and eloquent *Apollo*, would lend mee a tongue to speake the admirable, and soule sauing excellency of learned and deuout sermons.

As

As euery thing of price, so the knowledge of diuine mysteries doth require trauaile. Prayer, meditation, and song studie, are expected in the preacher; memory, deuotion, and attention in the hearer; it is well obserued by that Oracle of our Church, that we bring not knowledge with vs into the world, and therefore the lesse opportunities or abilities the people haue in themselves, the more they need the helpe, and should be thankfull for the labours of learned ministers. Christ was not onely the word, but a Preacher, nor did hee onely merit the crowne, but direct his Auditors in the way of euerlasting saluation. I may compare good sermons, to *Moses* and *Aaron* conducting the *Israel* of Christians, to the *Canan* of heauen, to the keyes of *Dauid*, to the salt whereby conuersation is seasoned, or to light whereby the soule is guided: the Apostle hath all, *It pleased God by preaching to saue them that be- lieue.*

God hath giuen the heart, and great is the number of our Synagogues; God hath giuen the word, and greater is the number of Preachers; but where is the armie of conscionable hearers? the obedient sonne doth often visit the house of his father; so the Saint doth frequent the earthly Mansion of his heauenly God: but may not the complaint of *Saluianus* bee reuiued? *The Temple of God is despised, and the stage more honoured, Churches are empty, but Tanerns; and Brothel-houses are thronged.* A Recusant can haue no apologie; art thou a sinner? in the Temple thou shalt finde a Sauiour; hast thou a bleeding conscience? here shalt thou finde the Balme of *Gilead*; art thou a Saint? here shalt thou find God ready to establish thee, Oh for the spirit of *Dauid*, *Hee was glad when they said vnto him, they would go vp to the house of God.* The way to the Church triumphant in heauen, lyeth through the Church militant on earth. I will conclude this meditation with the word of *Iacob* which was vsually engra- uen

Hooker I. 5.
Ecc. Pol.

Math. 5. 13.
14.
1. Cor. 1. 21.

Chrysost.

Saluianus I. 5.
*Spernitur Dei
templum vs
concurra tur
ad theatrum.*

Psal. 122. 1.

uen vpon the frontispice of ancient Synagogues, *The Temple is the house of God, and the gate of heauen*, the Righteous will enter in and heare what the Lord will say vnto him, and meditate what he shall say vnto the Lord; and that is the second beuefit of the Synagogue,
To honour God.

In vaine shall the most eloquent *Apollos* touch the care of man by Sermons, vnlesse the care of God bee moued for a blessing by prayers. Prayers are the *Alpha* and *Omega* of all religious exercises: in sermons God vouchsafeth to speake to man, in prayers man is admitted to speake to God; in sermons God descendeth vnto man, in prayers man ascendeth vnto God; Sermons are the seed from whence good prayers spring, prayers are the deaw which make sermons flourish: wherefore as the two Tables, and the pot of Manna were in the Arke; so the Tables of sermons, and the Manna of prayers, are conserued in our Synagogue: I dare not aduenture vpon the copious diuision of the Apostle, and shew vnto you the difference and the excellencies, of prayers, intercession, supplication, and thanksgiuing: onely thus.

1 Tim. 2. 1

Prayers { 1 Supplicatorie, for blessings to be obtained.
 { 2 Gratulatorie, for blessings receiued.

First of Supplication: Supplications are the *Jacobs* lather, where by the soule mounteth vp to heauen, they are the delight of God, and the happinesse of man: zealously to beseech, is powerfully to command; thus did *Iacob wrestle with the Lord, and triumph*, nay the kingdome of heauen inuiceth, and suffereth violence, the pleasing violence of importunate, and strong supplications. The omnipotent Maiestie, whose title is inuincible, lo- ueth to bee ouercome by an Army of humble suppli- ants. Would you bee victorious over your insolent enemies? prayers are the most prosperous Souldiers: While *Moyse holdeth vp his hand, the troopes of Ama-
 locke*

lecke fall to the ground : let vs therefore furr ow our cheekes with an inundation of teares, and beleaguer the Lord of Hoasts with our continuall prayers, let our deuoutest supplications, sharpen the swords of our Souldiers, prosper the designes of our Commanders, beautifie the Crowne of our religious Soueraigne, and continue a roome for euery man of this Iland to sit vnder his owne vine : Cry mightily vnto God, *and pray instantly for the wellfaire of Ierusalem.* Would you bee blessed with the pardon of your sinnes, with the hidden Manna of a peacefull conscience, with a crowne of eternall glory, or with what euer the magnificent hand of God can conferre ? Prayer is the price, and the Temple the house of prayer. *We will pray and wait for the louing kindnesse of our God in the midst of his Temple.*

Psal. 48. 9.

Now of Thanksgiuing : in the Temple euery man speaketh of the praise of God, and no maruaile, for as *S^r. Augustine* largely, *No penne, no tongue can bee better employed, then in expressing, no heart, no soule then in conceiuing, the great debt of our thankfulnesse vnto God* : such and so infinite is the bounty of our God, that night and day with bended knees, inflamed hearts, and wel tuned tongues, we ought to pay the houely tribute of our deuoutest praises : What can God do more, then crowne man with louing kindnesse ? what can man do lesse, then exalt God with thankfulnesse ? no man so poore but he may, no man so great but hee should offer this cheape, yet pretious incense. To this end Altars, Temples, Synagogues, Churches are rayfed ; to this end man and Angels created, that God may receiue the glory of praises : *In all things giue thanks*, for, therefore was our Synagogne builded. - Apply.

Aug. ep. 32. ic. ep 77.

Arnob l. 1.

1 Thess. 5. 18

The building is a Synagogue. It is not onely lawfull, but commendable, to call vpon and praise the name of God in our priuate families, and secret closets ; but the greatest blessings do accompanie the sacrifices of a

D

Syna-

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Psal. 107. 32.

A& 17. 24,
35.

1 Cor. 6. 17.

2 Cor. 6. 16.

Synagogue, that is a Congregation. The Lord is in his glory when he is inclosed with the greatest multitude of petitioners, *Oh that men would praise the Lord in the assembly of the Elders, in the midst of the Synagogue.*

Againe, each soule should be a liuing, & a holy Temple: God indeed is the Lord of heauen and earth, and needeth not to borrow a Synagogue or house made with hands, his chiefe delight is to keepe his Court with those, the Chappels of whose soules are best adorned with charity and holinesse, *Know you not that your bodies are the Temples of the Holy Ghost?* It is the scandall of our times, that some Churches haue beene turned into stables, this gangrene is enlarged, and the Temples of our soules are become the Augean stables of all sinnefull filthinesse; the drunkard translateth his temple into a swine-styue, the wanton his into a stew, the couetous his into a denne of theeuers, the prophane swearer his into an ordinary or dycing Roome, where you shall heare no other language but hellish oathes; euery notorious sinner is a sacrilegious pollutor, or destroyer of this spirituall Synagogue, framed by the founder of heauen and earth. I conclude, *Yee are the temple of the liuing God,* I shall pray that God may please to dwell with you, to walke in you, that hee may be our God, and we his people.

Now behold the Templer, for *Us*.

For the hungerpined onely to behold plentifull and delicately furnished tables, or for the extreame indigent onely to gaze vpon huge masses of treasure, might rather proue a torment, then a comfort: come therefore now and let vs behold, the blessed vnion of the Centurions magnificence, and our happinesse. We, we are the heires of this sacred and ample bounty, Hee hath built *Us* a Synagogue.

Us.] The end giueth glory to the action, and bringeth happinesse to the agent: lauish expenses cannot entitle a man liberall, nor rash boldnesse stile any man valiant;

valiant; for inconfiderate ruſhing into dangers is a frenzy, and profuſe caſting away of treaſures, is frantique prodigality: that bountie is moſt honourable, which hath the largeſt, and moſt religious obiect. Hee ſheweth his bounty to man, and his piety towards God moſt happily, who doth erect a Synagogue for the people of God.

Us hath a foure-
fold relation.

$\left\{ \begin{array}{l} 1 \text{ Vs Enemies.} \\ 2 \text{ Vs Captiues.} \\ 3 \text{ Vs Strangers.} \\ 4 \text{ Vs Of the True Church.} \end{array} \right.$

Us Enemies.

Who was not a voluntary vaſſall, was reputed an enemy to the *Roman* State, the greater farre the ſweetneſſe of our Centurion, to ſo peruerſe, ſo *Iewiſh* an aduerſarie: friendſhip and kindred make too ſtreight a ſpheare for charity to moue in; for he ſhall ſcarſely affect any, who embraceth only thoſe to whom he is obliged by merit or by blood: let the memory of this Captaine be a ſanoyntment powred forth, he knew as well how to ouercome in loue, as to conquer with the ſword. The *Iewes* eſteemed it lawfull policy to hate their Enemies, but our Centurion was not ſowred with this leuen of their doctrine, nor infected with their praſtiſe; it may be he had obſerued, that the charitable ſunne did impart her cheriſhing beames vnto the good and bad, and that light he would follow; hee is an Angell rather then a man, that can ouercome euill with good; it was an act (I had almoſt ſaid) able to make, ſurely to ſnew a God, *To loue an enemy*, ſo the Apoſtle of our God of loue, *Hee loued vs when wee were enemies*: Imitate the Lord Ieſus, *Bleſſe them that curſe you, Loue them that hate you, for this is to be a Son of God*, and a follower of our Centurion.

Us Captiues.

Miſery and infamy are linked together in the Captiues chaine; nor is it ſo much pittie, as pride or co-

*Omnes odiſt,
qui malos odiſt.*
Aug. 17.

Math. 5. 43.

Math. 5. 44.

uetousnesse, that doth continue life vnto the conquered; it was the barbarous custome of the insulting *Romans*, to driue those who their sword had subdued, by herds through their City as the sport, and scorne of women and children, then to sell them as beasts, or which was the greater curtesie, because the shorter tragedy, to cast them to the beasts, tumble them into the sea, or set them at liberty by some other death: but it seemeth our Centurion was truly valiant, who neuer knew enemy but in the field, nor vsed other bonds in the City, but loue, nor other prison, but a Synagogue. Proper is the doctrine of *St. Augustine*, *We are all members of that large body of mankind, these louely titles of neighbour or brother, are not built so much vpon consanguinity, or similitude of shape, as vpon the image of God engrauen in our reasonable soule: Haue pittie vpon those who are in bonds. Be kindly affectionated one towards another.* *Us Strangers.*

Rom. 12. 10.

Iuvisum hominum genus Tacit.

True charity scarce knoweth the name of stranger; all are brothers, all children or fellow members in her register: she doth guide the eye, and temper the heart of our Centurion. The *Jewes* are deferuedly called, *a Nation hated by all, because spitefull to all*; they esteemed all other people as bastards, and others reputed them as rebels: but see, no peruersenesse of nature, no ieaousie of rebellion, no nor that exasperating name of *lew*, can abate the edge of truly compassionate loue; Parity in condition should rayse a mutuall tenderesse in affection, we are all strangers, and without treason it may be printed, Emperors and Kings are but sojourners euen in their owne dominions: Let not our loue bee estranged from them, who are of a strange Nation. *entertaine strangers.*

Hebr. 13. 2.

Us the people of God.

As yet the *Iewish* Synagogue, was a true Church, and the sonnes of *Iacob*, the royall Priest-hood; happy therefore that zeale, which did expresse piety toward
God

God, in magnificent fauours vpon Gods people. Religion hath her name for vniting mens consciences & affections; nor can there be a fayrer euideuce of true religion, then loue to the Church. *All my delight is vpon the Saints*, was *Davids* note, and his temples could take no rest, vntill a place was found for the habitation of God. Brethren, loue you God? honour his seruants, repaire and beautifie his temples: the farewell of our Centurion, reuiueth that of the Apostle, *Doe good to all, but especially to the house, and household of faith*: for this is to loue the people of God, and to build a Synagogue.

Psal. 16. 3.

Gal. 6. 10.

The *Roman* Captaine is now discharged, and if euer he had a parallell, hee must bee rayled from our *English* Centurion, from THOMAS SVTTON, our magnificent, and sole founder.

Thankefully to commend vnto posterity, the famous acts of deceased Worthies, is an office, of as true gratitude, as great and venerable antiquity: Come therefore now, & let vs triumph ouer those commune enemies of eminent goodnesse, *Ignorance*, and *Envy*: Were it a point of the same facility, to bury in obliuion, as to locke vp in silence, the ineffable magnificence of our SVTTON, the Auditor or Reader should haue had no subiect of his criticks from my tongue or pen. but to forget SVTTON totally, is as impossible as to expresse him fully; you shall therefore censure me, so you will honour him: my neuer yet practised Panygyricall veine, is more poore in relation to his worth, then my eleemosinary state in comparison of his wealth. *Tacitus* shall bee my pleader in his prologue to *Agricola*, *Commend and admire others*, *Pardon me*, while I in-deauour to awake our blessed Founder, and lead him through the five roomes of my text; first you shall discover, Who and what our Founder is.

Comme-
moration.

Tacit.

He] The builder of the Synagogue a Centurion, our Founder more, a Mr. of the Ordnance, a Gentleman of

Ancient descent, of liberall education, a man rich in Arts, & famous in Armes; for the former, he was so aduanced in good letters, that he appeared the most compleat man of his times, for discharging the office of a learned, wise, and able Secretary to the most Honourable Peeres of this Nation; and what abilitie hee had sucked from the Vniuersity in speculation, he did with credit practise vnder famous *Warwicke*, and great *Leicester*. These were the first paths that lead to *Suttons* greatnesse, and our happinesse: for his other honours from Armes, if you obserue the time of our Centurions imployment in the field, you may know, there was a time when forraigne religion was the patronesse of domestick rebellion; when two Northerne and superstitious Earles durst display the *Romish* ensigne against inuincible *Elizabeth*: then, then was this famous sonne of *Pallas* aduanced to the command of the Ordnance, and gaue a happy probatum of his loyalty, valour, and wisedome; here I suppose hee learned to honour, and resolved to cherish Military men; but you will enquire from what myne his infinite treasures did arise: I can informe you, from prosperous merchandizing, from the great farme of all the mynes about *Newcastle*, and from the wisedome of his vertuous frugality: of his person I will conclude, in the encomium of *Pammachius* framed by *St. Ierome*: *Sutton* was gentyle by birth, high by humility, and which is greatest honour, Rich by charitable bounty.

Now to his building, *He built.*

He was a great and good builder, not so much for his owne priuate, as for the publike; his treasures were not lauished in rayfing a Towre to his owne name, or erecting stately Pallaces for his owne pompe and pleasure: the sustaining of liuing temples, the endowing of Colledges, the enriching of Corporations, the building Causewayes, and repairing of high-wayes; Aboue all, the foundation of King *James* his Hospitall at his sole and

*E'cemofynis
diues huius i-
tate sublimis.
Icy ad Pam-
machium de
obitu exorn.*

and proper charge, were the happy monuments of his architecture, surely this was to bee a Megarensis in the best sense, that is to build for euer. Hee did fulfill the letter of the Apostle in building *Gold, Siluer, and Precious stones*; for he commanded Plate and Jewels to bee sold, and conuerted into money for the expediting of our Hospitall.

I shall not mention thousands conferred vpon friends, and seruants; but these legacies ensuing merit a lasting memory: in the renowned Vniuersity of *Camb.* to *Iesus Colledge* 500 Markes, to *Magdalen* 500 pound, for the redemption of prisoners in *London* 200 pound, for the encouragement of Merchants 1000 pound to bee lent gratis vnto tenne beginners; nor was his charity confined within these seas, but that *Westerne Troy*, stout *Ostend* shall receiue 100 pound for the reliefe of the poore from his fountaine; in all these his piety was very laudable, for in many of these acts of bounty, his prime repose was in the conscionable integrety of the Priest, in those places where he sowed his benefits, certes this was to build as high as heauen: now obserue his expedition.

He *Hath* built.

Expedition is commendable in laudable enterprizes, and euen in this our Founder had his honour: While his Wife liued, his house was an open Hospitall, and when she expired, he was frugall in his owne family, that he might proue the more magnificent to many. *Origen* perswadeth that our Sauours aduise, *to leaue all*, had not so full an ayme at the effect, as the affection; and herein our Founder merited ample honour, for if any questionod him, where he would employ his great estate, his diuine and constant reply was, *that his bread must be cast vpon the waters.* i. vpon the watery cheeks of the neglected poore: Moreouer hee procured an Act of Parleament for a Mortmaine, for the establishing of an intended Hospitall in *Halling-bury* in the County of

Peruse our
Founders Te-
stament.

To trust the
Minister is to
honour him.

Sutton's case
by Sir Ed.

Cooke.
Founders wil.

of *Essex*; but a more noble Spirit prompting him to restore that *Charterhouse* to true religion, which was formerly sacrificed to superstition, he became an humble sutor to King *James* of blessed memory, to vouchsafe to be the Royall God-father of this royall foundation; whereunto that learned, letters, and Scholler loving King, did graciously condescend, and confirmed our Founders bounty vpon vs by his Letters Patent, and the broad Scale, this being done, memorable *Sutton* chargeth, may adiureth his Executors and ouerseers, as they shall answer before the tribunall of Iesus Christ, that they imploy their best endeauours, in hastening, and reducing into act his intended charity; would you heare more? I haue it from honourable authority, that if the thred of our Founders life had beene continued somewhat longer, his vote and purpose was, to haue beene the good Master, of our great Society. So much for expedition: Now view the

Synagogue.

Our Foundation may be esteemed rather a glorious Temple then a Synagogue, and rather a City then a Temple; but I will not steppe beyond my bounds: in a Synagogue we found formerly, *Instruction*, and *Deuotion*: for deuotion, those reuerend heires of our Founders magnificence twice euery day visit our Synagogue, and ascend in soule to heauen by zealous prayers, and vnfeined thanksgiuings; such is our strict obseruance of the daily seruice, that wee may seeme neerer vnto the Cathedrall, then the parochiall congregation; on the Lords day, Iesus is faithfully, though plainly preached in our Synagogue. For instruction, here ingenuous children do daily sit at the feet of their learned teachers; but of these heerafter: Wee finde in the sacred Oracles a frequent mention of Masters of Synagogues.

The great Master of our Synagogue is fixed vpon the most honoured grandies of our State, and the
most

most reuerend Prelates of our Church, they who sit at the Helme of our kingdome, are gratioously pleased to steere & guide the goodly Shippe of renowned *Suttons* Charity ; and here wee may note the wisedom of our Founder, who made choyse of such honourable and powerfull gouernors, who were able and ready to maintaine his bequest, and honour his foundation : it is the glory of our noble gouernors, and the happinesse of our Society, that no cunning aduocate, no greedy Lord, could vndermine our foundation ; and what was nobly begunne, is honourably continued by them, for fatherly, and mercifull iustice, let no Court, no state compare with our gouernment. All, all deserue our thanks to them, & our hearty prayers for them, the poore shepheard shall, and the religious flocke must importune God for a blessing vpon them, by whose wisedom and goodnesse, many blessings are conueyed vnto vs : the Vicegerent of this grand Master, is the right Worshipfull Sir R. D. Knight, whose prouidence hath adorned our Chappell with Organs, and beautified the walkes and seuerall roomes of our ample foundation.

Great Ma-
nours & good
manners con-
firmed.

*Relinquet
marmoriam.*

Now obserue the Members of this Synagogue.

For *Us.*

Our body hath one Master

Seuerall Officers, as Preacher, &c. of whose institution you may read at large, in *Suttons* Case, Published by one of our Gouernors, Sir Edward Cooke.

Suttons Case.

Seuerall cohabi-
ting members, } Aged men who haue hazarded their
blood, or impaired their state by
warres, or suffered losse by Sea,
2 fourescore.

E

Hope.

Seuerall } Hopefull children carefully instructed
 cohabiting } in the learned tongues, and humane Arts,
 members. } lately cloathed, plentifully dyeted, &
 40 } conveniently lodged,

Besidesthese, The faithfull prouidence of Sir
Rich. Sutton Knight, hath purchased lands
 from whence twenty foure Academians re-
 ceiuue annuall pensions in both our renowned
 Vniuersities.

Here is a
 Protestant.

Briefely——very nigh two hundred
 daily feed vpon our *Suttons* bounty.

E ra 5.9.

I shall conclude with the charge of *Darius*, Day by
 Day we haue our portion without faile, & we may offer
 sacrifices of sweet saueur vnto the God of heauen, and
 pray for the life of our religious Prince and Patrone
 King *Charles* : and thus do we pray,

*O thou King of Kings, cloath all our Soieraignes ene-
 mies with shame, but vpon his head let the Crowne flourish;
 make his raigne prosperous on earth, and glorious in heauen;
 make this foundation a Synagogue of deuout men, seruing
 thee in all peace and holinesse so long as the Sonne and
 Moone shall endure, through Iesus Christ our
 Lord, To whom with the Father and the holy
 Spirit, all power, maiesty, mercy, wise-
 dome, and blessing be ascribed
 for euer and for euer,*

Amen.

(*)

FINIS.



A Catalogue of the names of the
Right Honorable, Right Reuerend,
and Right Worthy Gouvernors of
King *James* his Hospitall, founded
by *Thomas Sutton* Esquire.

The most Reuerend Father in God, the Lord
Arch Bishop of *Canterbury* his Grace, Surui-
uing ouer-seer.

The Right Honourable { Lord *Couentrie*, Lord Keeper.
 { Lord Priuy Scale, Earle of *Manchester*.
 { Lord Steward, Earle of *Penbroke*.
 { L^d. Chamberlaine, Earle of *Mongomery*

The Right Reuerend { Lord Bishop of *London*.
 { Lord Bishop of *Ely*.
 { Lord Bishop of *Lincolne*.

The Right Worshipful { Sir *Edward Coke*.
 { Sir *Randolph Crew*.
 { Sir *Robert Heath*, his Maiesties Atturny
 { generall.
 { Sir *Henry Martine*, Deane of the Ar-
 { ches, and Iudge of the Admiraltie.
 { Doctor *Donne*, Deane of *Pauls*.

Sir *Richard Sutton*, Suruiuing Executor.

Sir *Robert Dallington*, Master.

M^r. *Thomas Browne* Esquier.